

The Church School Teacher

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MAGAZINE FOR CHURCH SCHOOL WORKERS

THE
CHURCH SCHOOL
TEACHER

VOLUME XVII No. 7

SEPTEMBER 1948

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CONTENTS

ARTICLES	PAGE
WHY A P. T. A.?	1
Ellatine B. Schulz	
THESE THREE	7
Fritz A. Udden	
AS THE SUPERINTENDENT SEES IT....	9
Edna Woltersdorf	
TO THE TEACHERS OF SENIORS.....	13
C. E. Linder	
LAMPLIGHTERS	17
W. G. Montgomery	
ACTIVITIES IN THE FIELD OF CHRISTIAN EDUCATION	20
I. O. Nothstein	
RECRUITMENT AND TRAINING OF TEACHERS	23
Ove S. Olson	
THE LAZY SISTER.....	29
Irma Dovey	
EDITORIAL COMMENT	
THE NEW DIRECTOR.....	3
A CENTURY BECKONS.....	3
PARISH EDUCATION MONTH.....	5
VISUAL AIDS	5
WHAT IS PROGRESS?.....	5
BOOKS	31

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Why a P. T. A.?

By ELLATINE B. SCHULZ

THE P. T. A. of Martin Luther Church was started on October 2, 1939.

A large percentage of the children of our Sunday school were from spiritually indifferent homes not connected with Martin Luther Church. Many of the parents were either unchurched Lutherans or non-Lutherans. We felt the need of the interest and the co-operation of these parents. We knew that, if these parents understood the task of the church, they would assist in helping their children grow in daily religious experience.

Aims

Our aims are:

1. To help parents understand the educational program of our Sunday school, in order to develop a closer co-operation between the parents and the leaders, since parent interest precedes parent co-operation.

2. To develop a program whereby parents and the Sunday school may share in teaching for daily Christian living.

How We Get the Parents to Attend Meetings

Adequate publicity is necessary to get the parents to come. Several weeks before the scheduled meetings we invite the parents by means of attractive, informative mimeographed handbills which are distributed in church and Sunday school. The Sunday before the meeting another brief notice or a "floater" is distributed.

For departmental meetings the children often prepare attractive invitations which are either mailed or delivered to the homes.

The teachers of our Sunday school have encouraged the parents to attend by making personal contacts in the home, volunteering to bring them to the meetings, tele-

phoning a reminder of the meetings and by helping the pupils feel their responsibility to have their parents attend. Announcement of all P. T. A. meetings are in the church bulletin.

From experience we have learned that formal organization is not necessary. Some leader responsibility, however, is needed in planning and conducting the meetings. A committee of parents and leaders for the program and a committee for the fellowship for each meeting is appointed by our Sunday School Board.

Two to four meetings each year are planned in advance. We always have one general meeting in November, usually another in April, and departmental meetings in May.

Program

At each meeting we try to provide a definite, interesting, and helpful program which is attractive and worth while to our parents and leaders. Worth-while P. T. A. meetings do not just happen. They must be planned.

We include in each program a period for devotions, presentation and discussion, fellowship and some kind of display. If the leaders have a friendly social attitude the parents will feel at home and will

participate wholeheartedly in the program.

At the general meetings the parents get an understanding of the work of the Sunday school as a whole. They are informed of the program of the Sunday school and church and are given opportunities for service. They are shown (by observation or dramatization, or films) that, as teachers in the home, they are primary in guiding the religious life and growth of their children.

Below is a program of our last general meeting:

Hymn.

Scripture Reading (parent).

Prayer (teacher).

Choir (Juniors).

Talk: Presentation of New Quarter's work by teachers of two departments, stressing opportunities for home co-operation.

Discussion by the group (anonymously written questions are sometimes suggested. Parents are often loathe to reveal their problems in the presence of other parents).

A prayer by parent.

Christmas movie.

Christmas exhibit.

Fellowship.

Several times we have had de

The New Director

IT was announced at the Synodical convention that Pastor Lael Westberg has accepted the call to become the Executive Director of Parish Education and that he will enter upon his duties the first of September. He succeeds the undersigned, who resigned to become pastor of First Lutheran Church, Ft. Lauderdale, Florida, last December.

Pastor Westberg has been pastor of Grace Lutheran Church at Corvallis, Oregon, and during the past three years he has been in charge of Lutheran student work at the University of Minnesota. Before preparing for the ministry he was a high school teacher for a number of years.

The new director brings to his task a record of success in assignments already undertaken, together with a keen interest in youth and the ways of guiding it in the ways of Christian growth. We pray that Pastor Westberg shall have both joy and success in his new field. May God bless him abundantly!

At the request of the Board of Parish Education, the undersigned has agreed to continue as editor of THE CHURCH SCHOOL TEACHER through the January 1949 issue,

after which Pastor Westberg will take charge.

J. VINCENT NORDGREN

A Century Beckons

AT the recent Centennial Convention the Synod voted to change its name from The Evangelical Lutheran Augustana Synod of North America to "Augustana Evangelical Lutheran Church," or, briefly, "Augustana Lutheran Church."

Festive celebrations characterized the convention. It was fitting that they should. Certainly the heritage that we have received should be reviewed with gratitude to God, and certainly memorials of stone and bronze ought to be erected to honor those whose courage and faith have brought us rich blessing. Especially festive was the program on Thursday morning, when representatives of sister churches from many parts of the world were present to rejoice with Augustana. There were speakers not only from other groups in the United States, but also official representatives from the Churches of Norway, Denmark, Sweden, Finland, Germany, Esthonia, India, and China. Each brought a

message of felicitation that was beautiful and heartwarming.

There was not as much time for business as some delegates considered desirable, and this writer, for one, deplores the fact that a very large proportion of the time for business was consumed in heated debate over a mere question of administration, namely, whether or not Augustana Seminary should be separated from Augustana College. It all seemed strange, how excited the elders of the Church could get over a problem of administration!

If it were not so tragic, it would be very funny. Maybe it is just an obsession, but this writer could not help wondering why the Church in convention assembled could not act its age a little more and pay more attention to some of the real problems that confront the kingdom of God. He wondered, for example, why the convention had such scant time or interest to devote to home missions and the work of Christian education in the congregation, both of which are basic to sound growth of the Church and also basic to support of all other causes within the Church.

Perhaps it is not startling, but surely here is a fact that merits attention: our growth in membership is not keeping up with gains of

the Roman Church, and our increase in Sunday school enrollment is lagging behind the national increase in population. Furthermore, these past few months we have witnessed some very important battles at the polls and in the courts regarding the life of both Church and State: first, various Roman Catholic moves for school bus service, textbooks, and other subsidies for parochial schools at public expense, of which the attempt to pay Catholic nuns in North Dakota from public school funds is our most recent example; the other, the fight for released time and the decision of the Supreme Court that dealt a terrific blow to the ties that have bound our American democracy to the salutary forces of the Christian religion. This latter certainly means a handicap for the kingdom of God. The new concept of "separation" will greatly speed the secularization of our national life. And surely it increases the responsibility of the Church. May the Church we love take notice of the score before it is all over.

What of the next hundred years? Time will tell; but the people now on the scene will make the story that time will have to tell. After a hundred years we have many

things to be thankful for, and a few over which we may be proud. But let us as a Church act our age. To be sure, the Centennial showed that we can now put on more impressive parades, gather more people, conduct meetings with greater finesse, and report larger offerings than ever before; but there are other standards by which maturity is to be measured. Another century lies ahead!

Parish Education Month

THE Synod has again recommended that our congregations observe Parish Education Month during September.

As before, it is a time for taking stock of what we have, discovering the weak spots in our educational program, and taking steps to improve our work. It is also a good time to give attention to the outreach of the Sunday school, so as to build up both enrollment and attendance.

Dr. Paul Lindberg, acting Director of Parish Education, has sent out a letter to all pastors and superintendents, informing them of plans and asking for their co-operation. Special literature to help implement the observance is also being made available.

Visual Aids

THROUGH the Board of Parish Education and Audio-Visual Service a booklet, "When You Purchase or Rent Visual Aids" has just been released. Containing 32 pages of information, it aims to give guidance to pastors and teachers regarding the best slides, filmstrips, and sound films available for use in the church. The booklet is free for the asking. Write to either of the above agencies. Address: 2445 Park Ave., Minneapolis 4, Minn.

What Is Progress?

A FRIEND recently sent the following clipping, of which James Reid is the author. We pass it on, believing that it will hold special interest for teachers.

"But what is the test of progress? Our inventions only add to our physical power. The telescope increases the range of our eye; the wireless, the power of the ear. The huge machines that fill our factories increase the power of our hands; our motor cars, the speed of our feet. But these inventions merely add to our physical powers. They add nothing to our moral stature. The only real test

of progress is within. What kind of people are we becoming? Are we growing kinder, gentler, purer, more unselfish? Are we learning the community spirit? Do we find it easier to live with others in the home, the nation, the world? Are we growing the kind of nature which will enable us to work to-

gether and rise out of the enmities and rivalries and jealousies of the jungles? No other progress is real. The kingdom of God is not invention and material power; it is peace and joy in the Holy Spirit. The true growth is within ourselves. "Grow in grace, and in the knowledge of Jesus Christ."

A Leper Clinic

I had never seen Dr. Margaret Rottschaefer's work and planned to visit her. It happened to be one of her roadside dispensary days and as we were nearing the place where she was holding her morning clinic for the lepers, we stopped to make inquiries. People said, "Oh, the doctor who gives medicine with a needle and cures those suffering from leprosy—you will find her under the trees with the lepers a few miles on." And we did find her surrounded by many patients. When they had all been treated, we set out for Wandiwash, Dr. Rottschaefer's home, which is unique—a large tent, made very homelike, with a roof over the tent as it is very hot.

After luncheon we started out for Dr. Rottschaefer's largest leper clinic. Under a great *tope* of beautiful big trees, quietly seated in groups, were over three hundred people. The equipment which had been brought along was soon unpacked. Dr. Rottschaefer had a table for her records, books and prescription blanks. Two Hindu young men suffering from leprosy have trained themselves to be her helpers. Each village was called up in order, and the quiet and respect and reverence was very impressive. When the doctor preached to them and prayed, there was utter silence; heads were bowed and eyes closed, as they listened.

Gracie Sampson, the doctor's Indian companion, talked with the patients. A short distance away was the treatment table where Sam, one of the doctor's faithful servants and helpers, was busy giving injections and the treatment prescribed.

It was late before all that large crowd had been treated and we were ready to return to the doctor's home. Hundreds of lives had seen the Christ in all the workers, and many villages had been reached.

DR. IDA SCUDDER, India

"These Three"

By FRITS A. UDDEN

A YOUNG pastor preached a powerful sermon not long ago, using the above phrase as the title of his sermon. He spoke of the *penalty* of sin, the *power* of sin, and the *barrier* of sin. He stated that "the penalty of sin can be erased by forgiveness, the power of sin can be overcome by Christian living, and the barrier of sin by fellowship with God.

Upon reflecting these facts one can not refrain from applying them to all who are teachers in Sunday schools. Every Sunday school teacher needs to be aware of *These Three* at all times. Teachers who are entrusted with the care of children in Christian education must first of all have a Christian experience. The teacher should know God in the forgiveness of his sins and the cleansing of his selfish nature. If he does not know God or believe in God, know his pupils and believe in his pupils, know his task as a teacher and believe in his task, he is already defeated. He is held captive by *These Three*. If on the other hand he has overcome penalty by forgiveness, power by Christian living,

and barrier by fellowship with God, he has marshaled the forces of his own soul to the glory of God and is capable of bringing his pupils to the same level of success. His group of pupils may also be classified as having a soul. This can be a nucleus to permeate the whole Sunday school so that it, too, can be said to have a soul.

If there are thought and feeling in the singing and the prayers in Sunday school; if the teachers are concerned for the eternal welfare of pupils; if everyone seeks first the kingdom of God and His righteousness; if there is warmth of Christian fellowship; and if all this becomes a dominant part of Christian living during the week, then the Sunday school can be said to have a soul. The homes from where these pupils come will be influenced to radiate this soul experience. The communion of saints will be a blessed Christian fellowship. It will be something meaningful to everyone attending that church and it can be promoted further into the community at the level of each one's experience and understanding.

Three pairs of letters placed separately have no meaning as such. Even two of the three pairs are valueless unless the third pair connects them. CH and CH have no value as pairs unless UR is the connecting pair between them. CH and CH do not mean a thing unless UR are in it—CHURCH. The church grows as the Sunday school grows. If the soul of the Sunday school permeates Christian living, the church will in the fu-

ture attain the same degree of consecration. The Sunday school does not grow unless its teachers are in the *church* practicing and teaching forgiveness, Christian living, and sharing constant fellowship with God. By striving to bring children and others away from THESE THREE and leading them to join the great family of Christian souls, the Sunday school teachers are acting practically, strengthened by the hand of God that never fails.

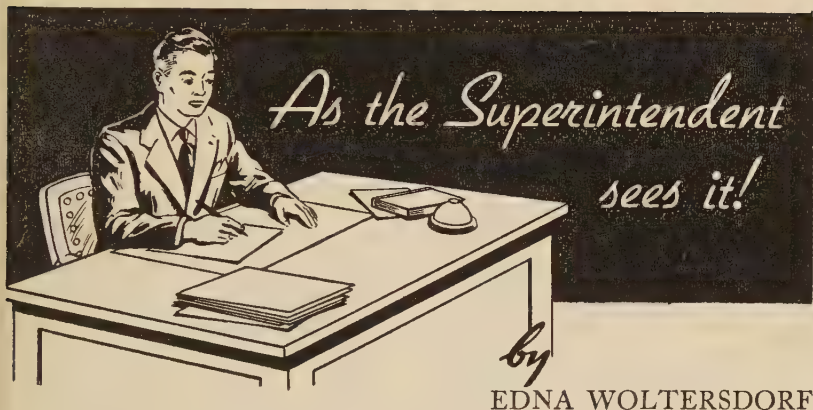
STAND CLOSE, DEAR LORD!

By M. LOUISE C. HASTINGS

Thy light was there
Through darkest day;
We could not see;
Fear dulled the way.

We thank Thee, Lord,
Thou wert so near;
Thy gentlest touch
Held down our fear.

Our eyes are dim,
We can not see;
Stand close, dear Lord,
Lest courage flee!



EDNA WOLTERS DORF

BEFORE discussing any methods which our Sunday school finds successful, I should like to explain our set-up. We are a down-town church. Our members come from all sections of the city as well as near-by communities. From surrounding apartment houses and hotels we have children who attend our Sunday school until they move away. We hope that we may instill in them the love of Christ.

The Cradle Roll Department is cared for by a group of ten women known as *The Cradle Roll Workers*. They elect their own superintendent and secretary. Each serves a particular district in the city. These workers visit the homes of our Cradle Roll members at least quarterly, delivering the quarterly, *Mothers' Golden Now*, to the mother and, where necessary, en-

couraging the parents to attend church and bring the baby to Sunday school when it is of the proper age. Parties for the babies and their mothers are held at Christmas, Easter, and Promotion Day. These workers continue their visits until the child is five years old. We find that many are not brought to Sunday school before this age and we feel that we must visit them regularly until they do.

The Nursery Department holds classes in a room of our parish hall. This room opens onto a balcony where the mothers can sit and hear the lecture of the Adult Department which holds its sessions in the

The guest writer of this section of our September issue is Miss Edna Woltersdorf, Superintendent of St. John's Lutheran Sunday School, San Antonio, Texas.

gymnasium. It has been a very gradual process to get the mothers away from their babies. They now realize it is for the best.

The Junior, Intermediate and Senior departments meet together in the main auditorium but go into separate sections for class periods which are made possible by folding doors.

The Beginners and Primary departments have separate buildings for their sessions.

Our Planning Committee is studying our buildings and property to make plans for proper facilities for educational purposes and activities.

There is a leader and a secretary for each department. These secretaries make a monthly report to the teachers' association on attendance, finances, and absentees. The superintendent keeps a record of these reports and is able to see if attendance is improving and to view the absentee list. Teachers are asked to report on their absentees. If they have not had success in getting them to come back, the superintendent and pastors make an effort to see what can be done. The superintendent also keeps a file of membership in each class.

A monthly report on attendance by classes, the perfect attendance

classes and the names of new pupils enrolled are published in the church paper. We intend, however, to resume the printing of our monthly Sunday school paper called *The Lutheran Star*. We are too limited for space in the church paper. The children really watch their position in attendance percentage and try to get a better average the next month.

New pupils are enrolled by the superintendent, who takes them to the class to which they belong, and introduces them to the teacher, who in turn introduces them to the members of the class. When the pupil has attended three Sundays in succession, he is regularly enrolled.

We use the Concordia Pin system and find it the least expensive and most satisfactory.

We use the duplex envelope system, one side for current expenses, the other for extension work. Then too, we have special mission envelopes inserted with the date and cause printed on them. In this way, if the pupils are absent when the offering is taken, they can return the envelope on the day they attend. These special offerings are for New Guinea, India, Home Missions, Mexican Missions, Texas Missions and Membership dues

in the Lutheran Welfare Society. The Christmas offering, for which a special collection device is handed out, is equally divided between the local Protestant Orphans' Home, Trinity Home at Round Rock and Lutheran World Action.

The Sunday before a special offering is taken, the cause is presented by either a special service, talks by the leaders in the different departments or by the teachers in the individual classes from material prepared by a committee. We feel that in this manner of regular contributions our children feel that they are doing something for God's kingdom.

Our Rally Day is always held on the Sunday after school has begun. Each teacher makes a special effort to have all of her pupils present. The program usually consists of inspiring hymns and inspirational talks on getting back into regular attendance and work after the summer vacation. On this day we always have a soap and school supply shower for the children at Trinity Home. We usually collect enough soap for their year's supply. The children enjoy this very much and give more generously than if they were asked to bring a money donation. Soaps are wrapped in fancy paper and tied

with varied colored ribbons with big fancy bows. It's lots of fun to see the soap, tablets, pencils, etc., pile up high on the table.

Our teachers have regular departmental meetings. They meet either monthly or quarterly. The pastor and superintendent attend all of these meetings. These meetings are held in the homes or at the parish hall. The pastor usually leads the discussion on the lesson material. The teachers are free to ask questions about the lessons and exchange ideas on methods used. Discipline problems, class management, equipment, aids, and absentees are discussed.

At present we are planning that each class should select a classroom mother. The mothers of each department are to meet and select one as a chairman. These mothers are to plan the social activities for their department. This will relieve the teachers of this phase of the work.

The problem of trained teachers is partly met by having a teacher training class. This class meets during the regular Sunday school session. They study the regular credit courses on Old Testament History, New Testament History and General Psychology. When they have received credits for these

courses then they are permitted to teach. There is usually a place for them when they are ready. Our local Pastors' Conference usually arranges study courses twice a year. Our teachers and substitutes are always urged to attend these. In due time a number of our teachers receive their certificates or diplomas from the Board of Parish Education. Some also study these courses at our District Church Workers' Institute, but this number is limited.

Several children's services should be held in the church. There are some children who do not get into the church because their parents do not come. We find Children's Day and Rally Day a good time for these services. At Christmas time we have the program by the Nursery Department through the Junior Department in the Sunday school auditorium followed by a candle-lighting service in the church.

The Sunday school sponsors the vacation Bible school. We hold a session of three weeks. This year our church board set aside a certain sum for vacation Bible school. Families are asked for a small donation also and in this way the expenses of the school are met. The children enjoy the school so much that they are willing to come for

a longer period of time. We have our closing program on the night of the last day. The children render an interesting program, their work is displayed and refreshments are served. Interest in the vacation Bible school is growing each year.

The superintendent must be on the constant lookout for the best material and helps on the market, keep accurate records and devise ways and means to carry on all phases of the work of the Sunday school in an interesting and Christ-like manner.

Our organization is very democratic in that all of our teachers and officers have a voice in the organization and management of our Sunday school, always looking to our pastors as the spiritual leaders. We regularly read *THE CHURCH SCHOOL TEACHER* and Parish School magazines as well as books on Sunday school organization and management.

The superintendent, as well as the pastor and teacher, should visit the sick members of the Sunday school and also the homes where some sorrow has occurred. It is such times as these that hearts are open and much cheer or consolation can be brought by those who understand that Jesus is the Healer of all sorrows.

This fall we expect to resume our evangelistic campaign of getting new members for our Sunday school. We also plan on raising our Sunday school standards as proposed by our Board of Parish Education. This, of course, is something which is good for all

time and can never be exhausted, for we will never reach the height of perfection. But, if we do not "hitch our wagon to a star" we will never make much progress. Therefore, the watchword—"Ever onward and upward!"

To the Teachers of Seniors

By C. E. LINDER

THE first Sunday in October marks the beginning of a new school year.

A cordial welcome to you, if you are a new teacher! You are about to enter the greatest teaching fraternity in the world—the instructors of youth in the Word.

A hearty "God bless you" to you, if you are returning for another year of teaching seniors! The Lord and the Church deeply appreciate untiring faithfulness.

A New Beginning

Whether you have taught before or not, you will want to make this your best year of teaching. However, a mere wish or resolve will not accomplish this; only a conscious effort on your part, to which

the Lord whom you serve can add His blessing. This conscious effort will include the taking of definite steps toward obtaining further training in the knowledge and skill, the theory and practice of teaching. It will include diligent and careful preparation of each Sunday's lesson. You will lean heavily on personal prayer for yourself, each member of your class and your whole school. You will become as intimately acquainted with each of your young charges as you possibly can by personal conversation, social intercourse and home visitation. You will aim every Sunday morning to be as fresh, cheerful, collected, efficient and consecrated as you can be.

Some, or even all, of your class

will be new to you and the class. Without neglecting former members, you will bestow extra attention on the new, until they are fully at home in your class. By personal contact, or by a prepared check-list, you will acquaint yourself with the special talents and skills of your new class members. You will early assign them a task they can do well to give them a sense of belonging. An early social class get-together will work like magic to assimilate new members into the group. An early visit to their homes will impress them with your interest in and concern for them.

New and Delightful Lessons

Have you examined the lessons you will teach during the first quarter? Do so, carefully, if you have not already done so. A pleasant surprise awaits you. An entirely new subject is taken up. It is not a direct study in the Scriptures, nor a topical series of lessons on Christian beliefs or Christian living. It is a study of "The First Fifteen Centuries" of the Christian Church. In thirteen lessons as many significant events and developments in the history of the Christian Church from the time of the Apostles to Luther will be

studied. Always this will be done in the light of pertinent Scripture, and with heavy emphasis upon the meaning for us and the Church of today.

Here is the bill of fare. What is the foundation of the Church? How has the Church handled the race problem? The problem of standards of living for Christians in a sinful world? Competition with other religions? Persecution? How did the Church survive the downfall of the Roman Empire? How does the Church influence civilization? Some fateful mistakes the Church made in the Middle Ages. The conflict with Mohammedanism. The rise and development of monasticism. The Waldensians—a persecuted minority. The thrilling story of Wyclif, Huss and Savonarola. How the Renaissance, the discovery of the new world, the invention of gunpowder and the printing press and the challenge of changing times contributed to the great Reformation which followed under Luther.

Benefits to Be Derived

The Church of today is also the Church of yesterday. To understand the Church of the present it is necessary to have some knowledge of the Church of the past.

The record of the trials, struggles, failures and successes of the Church that was is invaluable for the Church that is and that is yet to be. Next to the words of Christ (Matthew 16. 18), the history of the Church is the proof of the Church's divine and indestructible character. The mistakes of the Church of yore underscore the ever-present human frailty of the Church against which it must constantly be on guard. The achievements of the Church over the years are the glory and challenge of the Church whose record of achievement we are now helping to write. As we learn to appreciate the debt we owe the Church of history, we are helped to sense and to pay the debt we owe the Church of the future. The triumphant march of the Church from Pentecost to the present, while civilizations and kingdoms rose and fell, marks the Church as an institution and heritage to be prized above all others.

This series of lessons should bring in teacher and class a genuine gratitude for and appreciation of the Church of Jesus Christ. Still more should these lessons kindle in teacher and taught a strong sense of association with a truly great, beneficent, unfailing and eternal Cause which lays a just and com-

elling claim on us to espouse it with all our hearts.

Suggestion for Teaching

Much in this course is very likely quite new to you. So, make good use of your teaching tools. The *Study Book* does an excellent job of blazing a trail, selecting material, organizing it and turning it to present-day use. The *Teacher's Guide* expertly directs the actual teaching, so as to make it clear, interesting and effective.

You will make your task much more pleasant and fruitful if you will not do all the talking, but will consistently drive for active class participation. Every lesson touches on a problem, or a matter, that is still very lively in the Church of today. If you will bring this to a sharp focus before your class, you should not find it difficult to arouse their interest and engage them in a lively, fruitful discussion.

A few carefully planned and worded questions are still most effective tools for getting an answering reaction from your class. A few more lead questions will keep the discussion from subsiding or straying and will carry it on to the desired outcome.

Nearly every lesson has some very interesting person, or group,

or event, etc., in it. Practically everyone in your class is attending school. Select the person or group or event or whatever it is that would make an interesting and helpful contribution to next Sunday's lesson. Ask different members of your class, to read up on a given assignment in school or public library reference books and make a brief report to the class.

When the lesson has a counterpart in your congregation, have some one in your class, or the pastor, or church secretary, etc., report briefly on this matter. For example: In connection with Lesson One have some one find out and report on "all about the cornerstone of your church."

Pictures of the first fifteen centuries of the Church are rare. But surely some present-day pictures are available from the books and current literature of your church and the pastor's library. Ask the help of whoever in your church has charge of projected pictures for further possibilities.

An interesting, revealing, stimulating project would be at the conclusion of each session to compare briefly your congregation's achievements in the matter studied with that of the Church of the past. The results could then be entered into

an appropriate "book." The name of this "book" would be determined by the nature of its contents. This "book" could then be passed around in the organizations of your church, and so spread its quickening power far and wide in your congregation.

Additional Resources

Since this quarter's lessons deal with what is to most teachers unfamiliar material, additional reading matter will be most helpful. Search all available libraries in church, parsonage, home, school and community for books on church history. Make good use of any general reference books at your disposal.

Here are a few Lutheran historical books which you may find in the above mentioned libraries or may obtain through your church publishing house: "The Story of the Church" (338 pp.) by Chas. M. Jacobs; "An Outline of Church History" (297 pp) by Theo. Huggenvik; "The Church through the Ages" (brief) by F. G. Tappert; "Church History" (brief) by N. Loevgren; "Little Journeys in His Kingdom," (brief) by C. A. Wendell; and "The Story of the Church" (brief) by Theo. Hoyer.

In this matter of books be certain to consult with your pastor. Also seek his help and advice in any matter with which you may have difficulty.

Yours is a challenging task.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Corinthians 15. 58.

Lamplighters

By W. G. MONTGOMERY

THE German poet, Goethe, told of a marvelous lamp, which, when placed in the fisherman's hut, would instantly turn all ugliness into beauty.

It would cause barren floors to look like costly rugs, transform rough walls into fine paintings, and change a few broken chairs into lovely furniture. Now, what this magic lamp would do for the fisherman's hut, the gospel can really do for the whole world, once it is extended into all nations and accepted as the great evangel for human lives.

Goethe's magic lamp reminds me that really all Christian men and women should be lamplighters. Indeed, I can think of no better name for an adult class of men or women in the church school than that of 'Lamplighters.'

The greatest of all light makers said, "Go ye into all the world, and preach the gospel to every creature." Those were among the last words of Christ before returning to the Father. And it seems to me that every adult class in the school should make missionary work a part of its activity.

Turning to the mob that day, Pilate asked, "What shall I do then with Jesus which is called Christ?" And they all answered, "Let him be crucified." Awful words! And yet this same question is being put to all Christians every day they live.

There was a day when Christ was in Pilate's hands. Today He is in our hands. And what shall we do with Him? What shall our many adult and younger classes in the schools do with Him? Shall

we light lamps for Him over all the world, or shall we leave the earth in darkness?

If His gospel is true, it seems to me that His followers are morally obligated to extend it. If it is not true, then we ought to forsake it. But we know it is true, and we are intrusted with that truth. "The love of Christ constraineth me." It is not a question as to whether God will or will not save the pagan world without our help. The real question is, will He save us unless we do help?

It seems to me that, in a sense, our own salvation depends upon going to the rescue of others, of lighting lamps that they may see. Of giving them the gospel as it has been given to us. Christ died for all the race, not just for a favored few. And He is counting on those of us who know Him to extend His gospel into other lands, and to those millions of souls who are crying for the light, and with no language but a cry.

Suppose all adult classes in all the church schools should become interested in missions to the extent of doing something big for this cause each year. Can you imagine what might happen to the peace of the world within a generation? And yet it ought to be as natural

for a Christian to be a missionary in thought and deed as for the sun to give light.

What would the sun be worth to us if wrapped in eternal darkness? Stars shine because they must. It is their nature. The physician heals the sick. That is his work. The task of the teacher is to impart his own knowledge and zeal to the student. A public school teacher would soon be dismissed who insisted on keeping the truth of physiology, history and other important subjects away from his students. His one business is to impart useful information, not withhold it.

Now, the Christian has the light of the world. Suppose he keeps it all for himself. He has the gospel, but suppose he says nothing about it. How shall he answer the great Lamplighter, who said, "Go ye"?

To be sure, it will cost us something to send that gospel into other lands. It will cost something to light lamps in the world's dark places. But I am afraid it will cost us everything if we do not light them. Thus, it seems to me that we will have to send this light to others if we are to continue to have it for ourselves.

The only way to save ourselves is to share this great gift with

others. "We are saved to serve" is an old statement, but nothing was ever more true. And I wonder if many, indeed, too many of our organized adult classes are not overlooking this opportunity.

In a small town out in the state of Iowa, a cancelled check for \$300, posted in a bank, bears these significant words: "The price of John Mott." Years ago, a speaker came to this town, and under the spell of his earnest appeal, the boy, John Mott, decided to become a missionary. Being too poor, however, to enter college, he was helped by a good friend. So he got started, and you know the rest.

Think what that small investment did, and also what humanity would have lost, had it been withheld. So, the individual or class can never know what huge results may come from their gifts and interest in missions.

At a prayer meeting a few years ago in a church in California, the leader used this subject for discussion, "What Bible character would you rather have been?" One after another rose to tell who in the Bible he would like to have been. One member would have liked to have been Abraham, the father of faith. Another would rather have

been Isaiah, the golden mouthed. Another would have been Moses, the lawgiver. Still another preferred to have been John the Baptist, indignantly rebuking sin. And so it went on, each participant selecting a different Bible character he would like to have been.

At last a man rose to his feet. He was a railroad official, rich and powerful. A man whose life, however, was clean and just and high-minded. Every member in that church had faith in him. His wealth and power had never corrupted him, and he was never too busy to attend his church, even the prayer meetings on Wednesday evenings.

Naturally, all eyes were turned toward him as he stood up, but nobody was shocked when he said, "If I could have been any Bible character I desired, I would have chosen the place of Simon of Cyrene, who helped to carry the cross of Christ up that lonely hill to Calvary." Today the cross is the light of the world. Will our adult classes help carry that cross into all dark places, by getting under it as Simon did, and shedding light more meaningful and real than Goethe's magic lamp?

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

Class Studies Whole Bible. The Adult Bible Class of the Immanuel Lutheran Church (Mo. Synod) at St. Charles, Mo., meeting for an hour every Sunday morning except July and August, covered the entire Bible from Genesis to Revelation in the course of seven years. All the chapters were read in class and discussed. The study of the Old Testament required five years, and of the New Testament two.

* * *

"He that would be great, let him serve." Mr. W. N. Peterson of the Emanuel Lutheran Church (Aug.), Minneapolis, Minn., who died recently and who was known as the "Grand Old Man in Emanuel" because of his fine Christian character and his devoted service in his church, had been its Sunday-school superintendent for nearly twenty-seven years.

* * *

A Highly Successful Bible Class. An enthusiastic correspondent in the *Lutheran Herald* reports that the pastor of the First Lutheran Church (E. L. C.) of Williston,

N. Dak., has conducted a Bible Class in the church on Sunday evenings during 1948. This class held in former years on Tuesday evenings, with an attendance that never exceeded ninety, has leaped into sudden popularity with an attendance averaging 225. Sometimes it has been over 250. The classes have been open to the public, and special announcements were run each week in the town paper stressing this fact, with the result that quite a few, not members of the church, have attended the meetings. Among those who attended this year were the members of a class of twenty-one adults who were being prepared for baptism and confirmation. This group also met an additional ten times privately with the pastor on week nights. The course in general deals with the fundamental doctrines of the Christian faith.

* * *

The Children's Chapel is the name now given to what began last September as the Sunday School

at Home program, launched by the Board of Parish Education of the E. L. C. at Great Falls, Montana. A report on the progress of the work states that "from the very first day the enrollment in the Sunday school by mail program kept steadily increasing and reached the eight hundred mark about May first. That means that during the past year a goodly number of children received systematic Christian instruction who otherwise would not have received such training. But it is only a beginning and, with the help of faithful pastors and laymen everywhere throughout the church in the next few months, this number can easily be doubled, yes, tripled.

"The Children's Chapel has captivated the interest of a great many throughout the length and breadth of our church. In the past several weeks, commitments have been made for the broadcast to appear over a number of new stations. It is significant that in less than a year, from the first time the Children's Chapel was heard over the air, the northwest portion of this country is almost completely blanketed by the broadcast from Wisconsin to the Pacific Coast. It is thrilling to be able to announce that among the latest broadcast ar-

rangements are included four stations in Alaska and one in Shanghai, China. By June first the Children's Chapel could be heard over at least eighteen stations."

* * *

More Baptist Day Schools. The Baptists of Southern California are opening three more Christian day schools this September. Mr. C. Rowlan Lunsford, Director of the Los Angeles Baptist City Mission, in making the announcement said: "The unprecedented action of local Baptist churches in establishing their own elementary schools is the result of a system of public education, which, by law, can not include a vital positive Christian influence upon its pupils."

* * *

An Audio-Visual Association. An Augustana Lutheran Audio-Visual Association for Southern California was formed recently by four congregations in the Los Angeles area. The objectives of the organization are: (1) Development of audio-visual applications with specific reference to the Christian Growth Series. (2) Interchange of information for church librarians. (3) Stimulation of teachers' courses in workshops, to show how to use these aids. (4) Special projects, such as evaluation

of equipment and materials, special youth programs, and other worthwhile projects.

It is intended that this association will grow to include any interested Augustana church in the area. This will avoid expensive duplication in purchases, and make available a library of materials.

* * *

A Teacher of "Forgotten Children." Sunday tells the story of the Rev. Edward J. Bateman, generally called "Uncle Eddie," who works exclusively among the boys and girls who live in the 5,000 children's reformatories, orphanage to another, illustrating his the United States. Under the auspices of the Fuller Evangelistic Foundation, Pastor Bateman travels from one reformatory and orphanage to another, illustrating his gospel messages with chalk talks, object lessons, flannelgraphs and colored slides on Bible subjects. With the permission of the superintendents and officers of the institutions he visits, he stays and lives for a period of at least two weeks with the children. They memorize Scripture verses, get started reading the New Testament, and organize Bible reading and prayer groups among themselves. Bateman knows from per-

sonal experience the heartaches of these children. He, too, was once a child in an institution. Having usually no one whom they can call their own, the children are happy to have him come and see them and to call him "Uncle Eddie."

* * *

Enlisting Volunteer Teachers. The Board of Christian Education of the Michigan District (Missouri Synod) has begun a district-wide movement to enlist Christian men and women who in addition to their regular occupations will devote time and talents especially to the work of Christian education in vacation Bible schools, to instruct classes in religion, to lead in singing, to teach useful arts, to show educational films and to supervise recreation. This appeal is directed to pastors and teachers in service or retired, seminary, college and high school students, and members of societies within the church. Interested persons are requested to enroll in this informal fellowship in order: "to enrich their own spiritual life, to share the unmerited blessings of God by evangelizing children everywhere, to honor the name of the Saviour by taking an active part in the work of religious education, and to enlarge the kingdom of Christ."

Recruitment and Training of Church School Teachers

By OVE S. OLSON

THE recruitment of teachers for church schools is a perennial problem in all congregations. By what means shall the ablest persons be persuaded to enter upon the very highly responsible job of teaching?

As a part of the general problem of "Recruitment in the Church Schools," Miss Althea Thelander, an education seminar student at Gustavus Adolphus College, St. Peter, Minnesota, sought to discover by what means teachers are added to the staffs of the church schools. The accompanying table taken from Miss Thelander's report of her study is very illuminating.

To quote Miss Thelander's reactions to the table and other in-

formation secured from questionnaire responses:

"The writer was surprised, but pleased, to find that many congregations issue written calls to Sunday school teachers. This seems to indicate that the churches are taking the matter of selecting teachers very seriously.

"One pastor wrote, 'I have objected to depleting the Bible classes for teachers when there are sufficient non-members of Bible classes who are entirely capable of teaching. Many of the Bible class members prefer to attend Bible class for their own information.'

"Some of the ways of teacher selection used by the churches are as follows:

I. Pastor, superintendent, and

RECRUITMENT OF SUNDAY SCHOOL TEACHERS

Methods of Recruitment Used	Frequency	Percentage
Issue personal written call through congregation's Board of Education. Use call form.....	34	50.0
Recruit from Bible class members.....	30	44.1
Issue a general call at regular church services.....	27	39.7
Other methods	15	22.1
Beg individuals to come and "help us out" in the S. S.	12	17.6

parish worker seek to interest capable members to be Sunday school teachers.

2. Pastor, superintendent, and a committee of teachers and deacons select the teachers.

3. The Committee on Parish Education selects or recommends teachers and officers, and the Board of Deacons does the calling.

4. Teachers are chosen by department superintendents, general superintendent, and pastor.

5. The Sunday school teachers and officers nominate teachers after personal contact. Each teacher and officer is either approved or disapproved by the Church Council which is the Board of Education of the Church.

6. Select capable persons, then ask them to take a class.

7. Candidates contacted by telephone or in person to discuss the possibility of their serving as workers in the Sunday school. The calls are sent to those who voice a desire to teach.

8. Teachers are obtained after they have taken the Teachers Training course.

9. The superintendents approach individuals personally for teaching.

10. After consultation with the pastor, the director of religious

education contacts individuals personally.

11. A committee meets with the pastor to select teachers.

12. Teachers elected by the Sunday school teachers at their monthly meeting.

"Several pastors expressed the desire to have a Sunday school class that would prepare individuals for teaching. Sometimes volunteers offer their services. One church got splendid help this way. Pastors can ask individuals who join church what interests they have in some form of service to the church.

"One pastor stated that 'help us out' is not emphasized, but service, opportunity and responsibility. The general call gets some offers he can not use, but also some he never thought of and who are most capable. He went on to say that there are a number of former public school teachers in the congregation whom he has tried to secure for Sunday school teachers. He has met with partial success, but there are others who should be teaching who are not interested enough to 'tie themselves down' for every Sunday.

"It is wise to have assistant teachers for most of the classes. Then a school official can recruit teachers from those who have been

saved, or who have come to a desire to give themselves to Christian service and who are showing interest in the work."

A great variety of methods are used to seek out and persuade capable people to assume the supremely important tasks in teaching. Each has its merits and, in all probability, varying circumstances require varying modes of approach.

The writer has long been of the conviction that all communicant members of any congregation should take personal part in one activity or another in that congregation. With that thought in mind, a survey of the major interests and abilities of all communicants might well be made. Out of such a survey there will doubtless emerge a list of persons who are potential teachers and workers in other branches of congregational activity. As others join the congregation, their interests and abilities can be added to the survey made.

Several congregations have two teachers for each class, one in regular charge and the other as an understudy. Such a plan has great merit, especially if the work of the understudy is accompanied by teacher-training courses in church school training. More will be said about this in a subsequent article.

Whether one uses one method or another in seeking out suitable teachers for the church school, a formal written call should be issued to each teacher or officer. Such a call, it appears to the writer, should come from the Board of Education of the congregation, formally acted upon by them, and signed by the proper officials. Such procedure lends dignity to the call and impresses prospective teachers with the seriousness and the importance of church school teaching.

The issuance of a call to a teacher should be a matter of prayer both on the part of the board and on the part of the teacher. It is a matter of such supreme importance that its acceptance can not be made hastily nor without prayerful thought. Teaching is a service and a sacrifice. It is also a privilege, a duty, a joy and an inspiration.

With regard to form which a call ought to take, the following is suggested. It has been prepared by Pastor Rudolph Bloomquist of the First Lutheran Church, St. Peter, Minnesota, in collaboration with the writer. It is expected that this call will soon be printed in beautiful, dignified form, and copies may then be procured from church publishing houses.

"Train up a child in the way he should go, and even when he is old he will not depart from it."

A CALL TO TEACH IN CHURCH SCHOOLS

THE BOARD OF EDUCATION

THE FIRST LUTHERAN CHURCH

St. Peter, Minnesota

Greetings in the Name of Christ.

Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." (Matthew 28. 19-20.)

"Go, work today in the vineyard." (Matthew 21. 28.)

"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven, but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." (Matthew 5. 19.)

"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Daniel 12. 3.)

"Grow in the grace and knowledge of the Lord Jesus Christ." (2 Peter 3. 18.)

"Study to show thyself approved unto God, a workman that needeth not be ashamed, handling aright the word of truth." (2 Timothy 2. 15.)

"From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3. 15.)

"We love because he first loved us." (1 John 4. 19.)

Christ's Church is constantly in the need of teachers that His Kingdom may be extended and precious souls may be brought to a knowledge of His saving grace. The Church is one of the divinely instituted agencies through which that Christian education must be imparted, and the members of that Church are the laborers by whom the work in His vineyard must be accomplished.

Teachers have certain objectives, covet certain qualifications, and perform certain duties. They are:

THE OBJECTIVES

1. Knowledge of the Christian Faith and Life.
2. A Christian love toward God and men.
3. Christian motives for daily life.
4. Christian habits of living.
5. Friend of man, example of the Christian life, counselor.
6. Constant student of all things pertaining to the life here on earth and everlasting life in heaven.

THE QUALIFICATIONS

1. A clear conception and experience of salvation in Christ Jesus.
2. A sincere, impelling love for Christ and one's fellow men.
3. Adequate native ability and sufficient knowledge of teaching methods to serve well as a teacher.
4. A willingness to work hard and long, faithfully and loyally, patiently and hopefully, even under trying conditions.
5. A good understanding of children and a persevering effort to know the pupils being taught.
6. A knowledge of the materials of teaching.
7. The capacity to envision the results of teaching and the ability to measure its success.

THE DUTIES

1. Prayerful and faithful preparation of lessons.
2. Punctual and regular attendance at all classes and staff meetings.
3. Faithful self-improvement through study.
4. Conscientious follow-up of present members of the class, including home visitation, and an alert seeking for new members.

THE CALL

Upon recommendation of the Superintendent of the Church Schools, and upon election by the Board of Education of the

..... of

a call is hereby issued to.....

to become a regular.....in the.....

Church Schools for the period from.....to.....

It is the desire of the Pastor, the Superintendent, and the Board of Education that the person called to this responsible position shall prayerfully consider the call and find it possible to accept it as a call from God and His Church.

Dated this.....day of....., 19....., at

.....in behalf of

The Board of Education of.....CHURCH.

.....
Pastor

.....
Superintendent

Why a P. T. A.?

From page 2

partmental conferences after the presentation of the topic for the evening.

Our departmental meetings are usually held on Sunday afternoons. We call them "teas." These meetings help the parents study the needs and characteristics of their child at a particular level of his growth. We are able to get down to fundamental issues and plan how to work together for the welfare of the child.

We have used demonstrations, dramatizations and films to show how parents can follow up the Sunday school lessons; how to have a family altar; how to help with the memory work; what pictures to choose for the child's room; what books to put in the child's Christmas stocking; how parents can teach Christian living in the home by example; etc.

These afternoon meetings are usually planned to include the children. Sometimes they lead the worship and then go into another part of the building for stories or games while the parents and leaders present the topic and discuss it. The children return for the fellowship. A demonstration of a typical class

session or a review of a quarter's work is often a real eye-opener to many a parent and often arouses a desire to aid the Sunday school in the task of promoting Christian growth.

Materials Available

The following books and magazines have helped us in planning our work.

The Home and Christian Living, P. and M. Hayward.

Christian Family Life, Earl S. Rudisill.

The Modern Parent and The Teaching Church, Wesner Fallaw.

The Faith of Our Children, M. A. Jones.

Your Child Today and Tomorrow, S. M. Gruenberg.

Your Child's Religion, M. and F. Eakin.

Understanding Children, L. J. Sherrill.

The Christian Home, P. D. Brown.

Church and Home Work Together, I. C. R. E. No. 423.

Christian Family Life Education, I. C. R. E. No. 425.

Magazines:

The Christian Home.

The Christian Parent.

The Parish School.

The Church School Teacher.

Our plans for the general meet-

ing in April include four 5-minute talks on "The Family Council," the Filmstrip, "Is Your Home Fun?" and a display of Bible Games, Quizzes, Dot-drawings, Records, Church-Paperism and a catalog of your publishing house.

Noted Results

Parents have helped the children at home to improve spiritually. We note the improvement in the attitude and response of the children in the Junior and Senior Catechetical Classes. Sunday school attendance has been more regular and punctual. Religious literature,

pictures and music have become a part of home life. The parents have helped in canvasses of the immediate neighborhood and in our relief work. As our church school has expanded they have voluntarily been trained as helpers and leaders in our vacation church school and Sunday school.

Our hope is to have a regular adequate study program of Christian education which will help the parents do a better job in the home, the first and most important educational agency of the child.

The Lazy Sister

By IRMA DOVEY

Issued by the National Kindergarten Association

YOU are the 'lazy sister,' you know, Elma."

The third-grade children were getting ready for a school program and were preparing the dramatization of a story from their readers. Elma did not think she liked being the "lazy sister," but she adored Miss Heaton, her teacher, so she had accepted the part; she did not, however, enter into the spirit of it.

"Like this, Elma." Miss Heaton

took the broom and brushed imaginary dirt into a pile. She swept it together swiftly, as if in a bustle of sudden effort.

Then Elma took the broom and tried again. She swept slowly, clumsily.

"What's the matter, Elma?" Miss Heaton asked.

"I think—well—I don't like this part much."

"But it's a good part for you, Elma. You can memorize so rap-

idly, and the 'lazy sister' has so much to say in the play."

Elma smiled uncertainly. Miss Heaton's words helped her to feel a little better. She knew that she could learn the long part easily. Perhaps she could even learn it in one day. Once more she made feeble motions with the broom.

"The untidy 'lazy sister' is in a hurry, Elma! It's a burst of speed you must have her show. She wants to look as if she had been working hard, now that there is someone watching. Come on, do it like the girl in the story would."

Still Elma hesitated.

"You can do it," Miss Heaton went on. "We want you to be the 'lazy sister' because we are sure you can take the part so well. It doesn't mean that you really are lazy and untidy, of course."

There! Elma's heart lightened. Those were magic words, for they lifted the cloud of gloom she had been under all the week. Now she understood that to be given this part did not mean Miss Heaton and the class thought she *really* was lazy and untidy. She would do her best. She would not want to have Mother see the play and not be proud of her. In this changed attitude of mind Elma played the scene just as the story told it. Then

rehearsal was over, and she ran happily out to play.

How can we avoid such misunderstandings in school and at home? There are three cautions that may help.

This teacher of mine—for I was that Elma in the incident and can recall my hurt pride only too well—was a good observer. She noticed little signs that helped her to know what was going on in a girl's mind. If she had been thinking only of other things, she would have missed the symptoms. We must *try to be alert and observant*.

Then, by always endeavoring to *put ourselves in another's place*, we may avoid needless heartbreak for many a child, and, too, solve half of the problems of our adult relationships.

The third caution might be the *encouragement of frankness*. Even the modern school idea of having children think aloud in arithmetic may help them to a better control of emotions. For, the oral study usually brings constantly changing emotions—often fear of failure changes to resentment at being thwarted by the problem, but it culminates in the exhilaration of joy as incorrect reasoning is made clear. The child who is accustomed to telling his thoughts may lay the

way open to the observance and correction of errors in social relationships as naturally as in arithmetic.

However, before trying to teach others, we who are adults need to learn first to talk things out among ourselves. We must face this fact, also, that complete candor on the part of others—either children or adults—may show the need for revision of our own actions. A com-

plete about-face may be required.

Let us, each one, try to observe closely, to put ourself in the child's place when he seems hurt or bewildered, and encourage him to talk out freely about his fears and misunderstandings. If we can do this, difficult though it may seem, it will often replace a seemingly balky, unreasonable attitude on the part of a child with a spirit of friendly co-operation.



BOOKS



Men Called Him Master, by Elwyn Allen Smith. Westminster Press. 186 pages. \$2.00.

Written especially for young people of junior high school age, this book tells the Biblical story from the beginning of the public ministry of Jesus to the beginning of the missionary activities of the apostles. The weaving in of some fictional material does not distort the Biblical account, but only gives historical background. The excellent pen and ink drawings by Harold Minton add to the attractiveness and teaching value of the book.

The author has succeeded in pre-

senting Jesus as an active and vigorous man whose words and deeds are full of meaning to young people.

Children and Religion, by Dora P. Chaplin. Scribners. 225 pages. \$2.50.

There is no dearth of books on religious education, and at times it might seem as if there were too many, especially since no small proportion have so little to offer. But to this reviewer it is a hopeful sign when even less brilliant books are written in an effort to strengthen the teaching service of the Church, especially in view of the

fact that the Christian position is being undermined, as the late Archbishop Temple said, "by a secular humanism that hopes to retain Christian values without Christian faith."

The book by Mrs. Chaplin is fresh, vigorous, and constructive. Drawn from a background that is rich both spiritually and culturally, it is realistic and practical in its endeavor to bring the resources of the Christian faith into the lives of the growing generation. A good book for any parent or Sunday school teacher!

The King Nobody Wanted, by Norman F. Langford. Illustrations by John Lear. Westminster Press. 192 pages. \$2.50.

To most readers of *THE CHURCH SCHOOL TEACHER* this book can best be described by saying that it is a Bible History, but limited only to the life of Christ and written for boys and girls of junior age.

The author has succeeded well in telling very effectively the main facts of the life and work of Christ to children of upper elementary school age. Using simple language, he weaves together the Biblical narrative and the historical background in a way that sustains in-

terest and gives the young reader a wealth of dependable information.

A word should also be said for the illustrations by John Lear. These are mostly in color and are well done.

The book can be recommended as a fine gift for boys and girls.

Christ As Authority, by Conrad Bergendoff. Augustana Book Concern. 147 pages. \$1.50.

Here is a profound, yet simple, putting forth of Christ as the Authority men will do well to follow both individually and collectively. The ultimate Authority is not a set of principles, nor a system of ethics, nor a fellowship, but the living Christ, present, active, purposing, suffering, and constantly achieving. This Christ has a word for our generation; not a set of rules, but the gospel of forgiveness and full salvation for all of life.

The elaboration is done very interestingly and effectively, with the perspective of one who has learned from history and with the alertness and prophetic zeal of one who has something vital to tell his generation. The book makes good reading for any Sunday school teacher who wants to learn and to grow.